

is detachment, but with a full consciousness of the hazard. 'Our cause is good,' said he to the friends who crowded anx-

one, who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you sink all lost. My confidence rests upon men alone, and not upon men. I submit myself to his will.'

'Zuinglius fell almost in the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom, when a ball struck him. He sank on the ground mortally wounded, and in the charge of the enemy, was trampled over without being distinguished. When the tumult of the destruc-

As past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven. Some of the enemy, who had lingered behind, came up and asked him whether he would be a confessor. His speech was gone, but he shook his head in refusal. They then made him commend his soul to the Virgin. He refused again. They were enraged by his repeated determination.—“Die, then obstinate heretic!” exclaimed one of them, and drove his sword into his bosom.”

BENEFIT OF A SINGLE TRACT.
In attempting to cross a river in America, Dr. Coke missed the ford and got into deep water, but by catching hold of a log, reached dry land in safety. After drying his clothes in the sun, he met a man who directed him to the nearest village, telling him to inquire for a good lady's house, where he received all the kindness and attention she could show him. The next morning the doctor took leave of his kind hostess and proceeded on his journey. After a lapse of five

ears he appeared to be in America about five years ago, and he recollected being in such a part of America about five years ago, he recollected, sir, in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you recollected going to the house of a widow at such a village?" "I remember it well," said the doctor, and

“I do not forget the kindness which she showed me.” “And do you remember when you left, leaving a tract at that lady’s house?” “I do not recollect that,” said the doctor. “I am sure that it is very probable I might do so.” “Yes sir,” said the young man, “you did.” “I leave there a tract which that lady received, and the Lord blessed the reading of it, and the conversion of her soul; it was also the means of the conversion of several of her children and neighbors, and there is now in that village a flourishing little society.” The tears of the good doctor then showed something of the feelings of his

heart. The young man resumed, 'I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God to the gracious influence with which he accompanied the reading of that tract to my mind, and I am now Dr. Coke, on my way to conference to be proposed as a traveling preacher.'

Report of Religious Tract Society.

SLAVE TRADE IN TUNIS.

We have mentioned that the Bey of Tunis has abolished the slave trade in his dominions. He has made thorough

work of it. The Malta Times of Dec. 18 says,—“The Governments of Spain and Portugal ratified a thousand times treaties with Great Britain for the abolition of the slave trade, and a thousand times they, the Christians of Spain and Portugal, broke those treaties. The Bey of Tunis ratified no such treaties with Great Britain, but promised Great Britain a her representative at his Court, St. Thomas Read, to abolish the slave-trade in his territory; and the Bey has kept his promise. Among other evident proofs we cite one which very recently took place, from a letter of Mr. Lugard

his letter, Mr. Lusco says:

"A caravan of many slaves arrived at the frontiers of the kingdom of Tunis a few days ago, when immediately the sheikhs of those districts presented themselves to the chiefs of the caravan, and in the name of the Bey, informed them that, as soon as they passed the frontiers with the slaves upon the Territories of the Bey, those slaves were free, and the masters had no more control of them. The chiefs of the caravan, seeing that the Bey's orders were precise

absolute, retired forthwith." *N. Y. Observer*

AVARICE.

Avarice starves its keeper to sur-
those who wish him dead; and mak-
him submit to more mortifications
lose heaven, than the martyr underg-
to gain it. Avarice is a passion full
paradox, a madness full of method;
although the miser is the most mercen-
of all beings, yet he serves the wo-
master more faithfully than some Ch-
tians do the best, and will take not

for it. He falls down and worships God of this world, but will have neither its pomps, its vanities nor its pleasures for his trouble. He begins to accumulate as a *mean* to happiness, and a common but morbid association, continues to accumulate it as an *end*. He lives poor, to die rich; and is the jailor of his house, and the turnkey of his wealth. Impoverished by his gains, he slaves harder to imprison it in chest, than his brother slave to liberate from the mine.—*Lacon*.

Men will wrangle for religion; v
for it; fight for it; die for it; any t
but—*live* for it.

BOSTON RECORDER.

THURSDAY, MARCH 2, 1843.

CHRISTIAN BENEVOLENCE.

The calls are numerous and urgent to the exercise of the beneficent spirit of Him who "went about doing good." Never were they more so. They are from heaven, and demand at least attentive consideration. They are tokens of God's regard to his people, and should be hailed with gratitude. They direct us to a systematic appropriation of all we have, to the furtherance of the great designs of God for the redemption of a fallen world, and confer on us the honor of being co-workers with all the hosts of heaven.

But are they not too often met in the spirit of capriciousness and complaint? Do not even they, who profess to have given themselves and all they have to the Lord, too often demur when the opportunity is presented to evince the sincerity of their professions, by lightening the toils and gladdening the hearts of those who have entered the Lord's harvest-field, to reap "the precious grain?" Perhaps the hesitation and reluctance often evinced, arise from ignorance of the comparative importance of the various calls, and consequent indecision as to the extent of their respective claims; and then they are by no means unjustifiable; for the most devoted Christian, whose means are limited—and we know of none who have means without limit—may well pause, before he imparts to any single object of charity, the whole amount of what he has bestowed for the advancement of the kingdom of Christ. Discretion must be used in the disposition of his Lord's goods, though none of them may be "kept laid up in a napkin."

But the disciples of Christ have not a more precious privilege allowed them in this world of death, than that of emulating the example of their Lord, in the consecration of all they possess to the enlargement of his kingdom. They thereby honor Him. They bless the world. They secure to themselves the sweetest pleasures that intelligent beings can know; and transfer to the Paradise of God, those treasures which the children of this world cannot carry one inch beyond the grave. And when the miseries and wants of a world lying in wickedness are spread out before them—when the earnest entreaties of the Missionary on heathen ground, or amid the wastes of Zion, whose eye affects his heart, fall upon the ear—when the cry comes up from all quarters, with the force of descending thunder: "Come over and help us"—can the eye be shut, the ear deaf and the heart unmoved? Will not the cry be instantly raised: "Lord! what wilt thou have me to do?" So does the spirit of true Christian benevolence invariably act. It delights to know what is duty. It takes hold on duty as a privilege. It lives, it labors, it saves, it prays, it agonizes, that the blessings of salvation may be diffused as widely as the calamities of the apostasy. Its eye and heart are fixed on heaven, as the home of every ransomed spirit—on the gospel, as the only instrument of conducting fallen man thither—and on the command of God and the example of Christ, as authority for labor and sacrifice, which nothing but presumption and madness can disregard.

USING OTHER PEOPLE'S EYES.

This is a matter that cannot be well done, physically speaking, in reference to the common affairs of life. People feel that their own eyes are organs of very fair respectability, given them for their own special use, and therefore they do, and will use them. And the consequence is, they see very well, and are not often very seriously mistaken.

But in moral matters there is a wonderful propensity to borrow other people's eyes, and act on the principle that they have none of their own. Great questions in morals and religion, and those of vital interest to the soul's welfare, are contemplated and decided, not by independent and personal examination of the Scriptures, a direct application to the great fountain of knowledge; but by the use of other men's minds, taking up what they have declared to be truth, without further inquiry. What numbers can give no other account of the reason why they hold a certain position, than that distinguished individuals do the same. They cannot suppose themselves wrong, while such and such illustrious names are in the support of the same opinions.

This habit of deference to others, is as absurd an abuse of the mind's eyes, as always relying on other people's sight, and shutting one's own eyes, would be in relation to natural vision. The celebrated poet Pope remarked to Dr. Arbuthnot, "that he had been accustomed to read authors, on both sides of the Catholic and Protestant controversy, and that consequently he had been protestant and papist alternately, according to the principles of the author who had last gained his attention." On this fact an English author remarks, that this melancholy state of the distinguished poet's mind was owing to his never having searched for himself the living word of God, but having given up himself, in moral questions, to see with other people's eyes. There are few Pope-like poets, but many Pope-like religionists.

"LIBERALITY."

Few words in our language are more frequently perverted than this. On the tongues of many, it means nothing. Others use it to express that which lies next door to nothing—a careless sort of indifference to every thing, except the gratification of personal vanity in claiming the merit of thinking well of every one who thinks well of himself. They seem to imagine the indication of a large and noble mind, to accord to every one (unless it be the undeviating friend of truth) the meed of honesty in principle, sincerity in belief, and good intentions, even in error and sin. Catholicism like this, may well enough become the pagan or the infidel, but has no more connexion with Christianity, than any vice which stains the whole record of man's history from the beginning. True liberality doubtless makes allowance for the imperfections inseparable from human nature—for the prejudices and false impressions incident to an imperfect education, and for the effects of unhappy associations often formed in young minds, during the immaturity of the reasoning powers. But it is far enough from conceding honesty of purpose and purity of heart to the man who rejects the counsels of God, and embraces opinions or indulges habits, that conflict with the plain dictates of revelation. God has not spoken indistinctly in his word, nor darkened counsel by words without knowledge. He has not given his testimony in language unintelligible, on points of vital moment to man as an immortal and accountable being, so that he has a just excuse for misapprehending it. All is

plain, and the wayfaring man though a fool may understand if he will, what God requires him to believe and to do. The fault of misconception on the great points of religious obligation, lies not in the head, but in the heart—in that alienation of the affections, which the Apostle is styled "enmity against God." And this admits of no excuse; nor can it be palliated by soft terms and courtly phrases, nor concealed by the flimsy covering of liberality "falsely so called." Whoever rejects the doctrine of repentance toward God, and faith in the Lord Jesus Christ, does it because his heart loathes the humiliation involved in those duties. And so of every other doctrine peculiar to the Revelations of God. And whoever rejects the Scriptures, or mutilates them, or perverts them, and yields to them no other deference than he pays to the productions of men confessedly uninspired, while they come to him attested by the strongest evidence imaginable, is an infidel in heart, more than in understanding. The same is true of the whole body of errorists, who embrace such views of God and his government, as leave them at liberty to indulge their evil propensities without remorse, and glory in their freedom from the shackles of superstition. Liberality, however exercised toward these men, will be found a bed too short for them to stretch themselves upon it, and a covering too narrow that they may wrap themselves in it. They are the enemies of God, and will one day "stand forth confessed," in their true character.

DONATION VISITS.

"To do good and communicate, forget not," is a divine injunction which we are happy to believe is coming to be more and more regarded by the churches. For evidence of this, our readers are referred to the frequent notices of "Donation Visits," which appear in the religious papers of the day—not that a title of such "visits" are publicly noticed—but enough to show that the spirit of early liberality toward God's ministers is reviving, and that the common sympathies between religious teachers and their congregations are gaining strength. And in view of the fact, that more strenuous and systematic efforts have rarely been made than recently, to alienate the affections of the people from their pastors, and to break down the Sabbath, the church, and the ministry—it is an occasion of fervent gratitude to heaven, that such tokens of mutual confidence and affection are multiplying. To meet with the pastor and his family now and then by common consent, and spend a few hours in the free interchange of social feeling—in partaking of the bounties of the Great Giver—in swelling the song of grateful praise—in the indulgence of sweet reminiscences of the past—and in the invocation of heaven's blessing on the congregation, the church universal and the world—is surely both rational and scriptural. It is an encouragement to the pastor. It is a gratification to the people. It awakens and invigorates the best affections of the heart, while it contributes to diminish the distance that is unavoidably created between the parties, by their respective relations to each other, and inspires them with new and delightful mutual confidence.

A scene of this kind was enjoyed on the evening of Feb. 20th, by the pastor of the first church in Braintree and about 200 of his flock—a scene of heart-thrilling satisfaction—not to be described, nor to be understood, but by those who have learned that "it is more blessed to give than to receive." We are greatly deceived, if the recollections of the past, and the anticipations of the future, did not so mingle with the pleasures of that "passing hour," as to produce a chastened elevation of mind, a spirit of fervent gratitude, and of humble trust in God, highly propitious to the interests of piety, and the cultivation of the spirit which will never rest, till the world is blessed "with the ministry of Reconciliation." It scarcely need be added, that the assembled multitude provided their own entertainment, and left behind them many valuable and substantial tokens of their good will to the pastor, who cast in his lot with them thirty-two years ago.

JOHN BUNYAN'S MEETING-HOUSE.

A few years ago an intelligent gentleman in London interested himself in exploring that part of the city where the above named structure still existed, for the purpose of making such discoveries he could in regard to it. The larger part of the building had been occupied about twenty years by a mill-wright, the rubbish of whose machinery formed a curious contrast with the dusty pew-doors and fractured wainscoting of this ancient place of worship. Part of the gallery still remained, with the same wooden pegs still sticking in its front which once held the uncouth hats of those, once contemptuously designated "Round-heads."

"Puritans," but who were, in great multitude, the faithful servants of the living God. "The double doors of entrance to the building," says the visitor, "are precisely the same as once admitted the worshippers of a former age, and the pulpit itself might yet have been in existence, but for the vandalic exercise of the axe and hatchet which followed the occupation of this building for the purposes of commerce and trade. The front of the meeting-house, toward the street is entirely devoid of interest, so far as the picturesque is concerned, from the circumstance of the windows having been boarded up by the present possessor for the purposes of his trade."

John Bunyan was an eminently popular preacher in his day, and this old Sanctuary has been the scene of his eminently successful labors. One of the oldest of his biographers remarks, that "if but one day's notice was given the meeting-house would have generally been crowded, but that he himself might yet have been in existence, but for the vandalic exercise of the axe and hatchet which followed the occupation of this building for the purposes of commerce and trade."

It is a curious fact, that though Bunyan was a dissenting minister, and fell under the displeasure of the ecclesiastical powers of that day, yet he found in one of the most distinguished Bishops a warm patron and most efficient friend. This was Barlow, the Bishop of Lincoln. In the spirit of true Catholicism he interposed in behalf of Bunyan, while lying in Bedford jail, and procured his deliverance after he had been imprisoned twelve years. This noble-minded prelate displayed his kindness still further by providing this very meeting-house for the persecuted Pilgrim, a spirit at a great remove from that of other ecclesiastical rulers of that day. He could not only tolerate, but furnish ample facilities to this despised preacher, this "ambassador in bonds," to dispense the gospel.

Bunyan's Meeting-house will soon be, if it is not already, numbered with the things that have perished utterly. But that noble fruit of his prison labors, Pilgrim's Progress, will be an enduring monument of his piety and genius. The despised preacher of a former age is preaching in the voice of his writings to millions of the present generation, and we are not among those who shall deny that all future time shall not recognize on his pages the friend of offenders, the teacher of the right ways of the Lord. And that one, in his humble life, of so obscure an origin, and, during the first of his career, one so degraded, should have produced a work of such amazing interest as the Pilgrim's Progress. Men of the highest genius and learning have acknowledged its value; while the hearts unnumbered it has sanctified, enlightened, guided, comforted and cheered, have been the still more glorious testimonies of its moral power. Dr. Johnson's splendid eulogium has been re-echoed by the grateful hearts of millions. The church of God in the world and the church triumphant in Heaven are witnesses, how, out of weakness God has perfected strength, and by the despised of this world has added living stones to the Eternal Temple of his glory.

ANNUAL CONCERT OF PRAYER FOR COLLEGES.

A union meeting was held in Park street church on Thursday evening last, for prayer, in behalf of the colleges and literary institutions of our land.

Rev. Mr. Riddell, Secretary of the Education Society, made a statement respecting the number of students in the Colleges of the United States, varying somewhat from the statement in the last census. He stated the number of colleges to be 103, and the students about 10,000. The thirteen colleges in New England, he said, contained this year a little short of 2000 students, undergraduates, about 100 less than last year. During the year there had been revivals at Williams and Amherst Colleges; but Mr. R. said he had no information of special interest, respecting the state of religion in any of the colleges at present.

Mr. Riddell gave an interesting sketch of the various revivals which have marked the history of some of the New England Colleges, which we subjoin, having kindly furnished us with his notes.

REVIVALS IN COLLEGES.

AMHERST.—This year seven or seven in Amherst College since it was founded in 1821. So that probably every class has been favored with a revival while in college.

The first revival, in 1823, was one of great interest. It commenced in the winter, and continued to the close of the term in April. "At one period," says the recorded history of this revival, "the heavens poured down righteousness," and it seemed as if every sinner would be converted." At the close of the term, about ninety students in college it was hoped that more than seventy, including the former church members and the subjects of the work, were prepared for heaven.

The second revival was in 1827. This also in its commencement was connected with the solemnities of the concert of prayer for Colleges in February, on which day the new College Chapel was dedicated, and President Henry was installed pastor of the College Church. The greatest power of the work, however, was not developed until April, after which the revival spread to the other departments of the college.

The third revival, in 1828, was not so rapid or powerful as that of the preceding year. About 14 of the students were subjects of it; some of them persons who had passed through the previous revivals. In the fourth revival, which was in 1831, about 30 students were hopefully converted. It was a work of great interest and power. In recording the progress of the President says: "We have surpassed the literary exercises of the Institution on the last Thursday of February, and devoted the day to appropriate religious exercises, ever since the Annual Concert of fasting and prayer for the outpouring of the spirit upon the Colleges throughout the land was established. In every successive year, it has been an interesting day to the church; and in most cases a day of uncommon solemnity among all classes of our students. We have been able satisfactorily to trace out a connection between the concert and more than one revival in the seminary; and I do not but that the same connection will be traced to this connection, will be far more striking than anything which has fallen under human observation. But this year (1835) the evidences of the divine presence in our religious exercises were more obvious than on any former occasion, and it soon became apparent that the spirit of God was silently moving upon the minds of the impenitent." About 30 students were hopefully converted, and many more were brought into the fold of the true faith.

There has been at least one revival in Amherst College since 1835, and I know not but there has been more than one. That which I refer to was during the last summer. MIDDELBURY.—In Middlebury College, ten revivals were enjoyed from the foundation of the College up to the year 1834—a period of 40 years. The number of students hopefully converted in these revivals is computed at about 160. This is about half of the whole number of professors of religion who had graduated at the College previous to 1834.

WILLIAMSBURG.—Williamsburg has been blessed with frequent and powerful revivals. The first revival was in 1806. Others in 1812, and in 1815, after which date I have no means of obtaining an account of the revivals which occurred. The results of the revival of 1806 have been often alluded to in this place. By its influence Samuel J. Mills, who was a member of College, though he himself was pious before he entered, was enabled to diffuse his devoted spirit through a choice circle who raised this place to the distinction of being the birthplace of American Missions. In 1808, they formed a Society which was first pressed as a Missionary Board—and ultimately led to the formation of the A. B. C. F. M. and the American Bible Society. George F. Hall, then in the sophomore class, was a subject of this revival. It was one of the students, converted during the revival of 1806, who afterwards picked up and fostered Henry Obolinski—and from the beginning commenced the Sandwich Islands Mission. Of the 24 who were baptized in the revival of 1812, thirteen became ministers.—Of 12 in 1815, nine became ministers.

YALE.—The first revival in Yale College of which I find any record, was in 1741. The celebrated divine, Dr. Hopkins, of Newport, was a subject of this revival. There were seventeen revivals, in different years, from 1775 and 1827. Jeremiah Edwards was a subject of the revival in 1802. Rev. Dr. Cornelius of that of 1812, and the late Dr. Nevins of that of 1815. In 1831, there were 100 converted.

Since 1827, there have been one or two revivals, of the particulars of which I am not informed. Thus in a period of 100 years, in the history of this college, we find that there have been more than twenty distinct revivals of the Holy Spirit; of which three were before the commencement of the present century. The year 1831 was probably the most remarkable for the number of revivals with which

the churches were blessed in almost all parts of the United States. During this year, and nearly at the same time, there were revivals in from twelve to fifteen colleges. And the number of students converted was between three and four hundred.

The influence of early parental instructions and prayers, is often strikingly evinced in a revival in College. Of 63 who were admitted to the College Church in Yale College, as fruits of the revival in 1823, all but 8 were children of the covenant. Of 32 received after the revival of 1808, every one had been baptized in infancy—and of seventy who professed religion in College after that of 1831, all but ten were children of pious parents.

The statement was published not many months ago, that of 114 students in Princeton Theological Seminary, 104 had mothers professing piety.

The influence of a revival in College upon those who are already professors of religion, is a consideration of great importance. The character of their piety, as it respects its outward manifestation, at least, is often essentially changed and improved by it. Parsons, the missionary, was hopefully pious when he entered Middlebury College, and considered devotedly so. Yet in the revival of 1811, he was so deeply distressed with a sense of his sins, that he gave up his hope, and passed through exercises like those of a convicted and inquiring sinner (excepting that he had no contact with the justice of God) until, as he said, "Jesus revealed himself in his glory." His journal in his life contains an interesting account of these trials of his mind, which resulted in establishing him in such an elevated Christian character, that he was so deeply distressed with a sense of his sins, that he gave up his hope, and passed through exercises like those of a convicted and inquiring sinner (excepting that he had no contact with the justice of God) until, as he said, "Jesus revealed himself in his glory." His journal in his life contains an interesting account of these trials of his mind, which resulted in establishing him in such an elevated Christian character, that he was so deeply distressed with a sense of his sins, that he gave up his hope, and passed through exercises like those of a convicted and inquiring sinner (excepting that he had no contact with the justice of God) until, as he said, "Jesus revealed himself in his glory."

From Hindostan. We have received files of the Friend of India—published at Serampore, in the Province of Bengal—to the 6th October last. The news has been anticipated by accounts through the English papers. We glean from the papers a few items.

Great fears had been entertained of famine and desolation, in consequence of drought. These fears were removed, however, by timely and frequent rains in the various districts of the north western provinces.

Considerable indignation is expressed at the conduct of an English steamboat captain, who suffered a vessel to sink, and many lives to be lost, when he might, as was thought, have prevented the disaster. The native boatmen are sometimes charged with apathy and indifference to the calls of humanity in similar cases, but they themselves could not but wonder at such conduct in an Englishman and a Christian.

We have before stated that an attempt was making to abolish lotteries, which, under the sanction of Government, have had a very demoralizing effect in India. We are sorry to see that the attempt has for the present failed. The Government has authorized a lottery for 1843; so that the spread of vice and immorality is once more to be accelerated by the guardians of public morals, and the treasury of the State again to be contaminated by nefarious gains.

The cholera has made ravages in India. A whole missionary establishment, consisting of six persons from Germany, has been swept away by it. Forty-seven men and seven women and children, belonging to one of the British regiments, died of cholera on board a vessel, on the passage from Bombay to Kutch.

The cholera was making fearful ravages throughout the Burmese empire. It had carried off some of the members of the royal family, and whole villages had been depopulated. A frightful accident occurred at Calcutta, on the 24th Oct. A large quantity of gunpowder exploded, owing to it is said, to a European's smoking a cigar near the place in which it was stored. He was blown to pieces; seven or eight houses were blown down, and twenty or thirty natives, some dead, others dying, were taken to the Medical Hospital. Between twenty and thirty lives were lost.

MISSIONARY MEETING AT ANDOVER. The following Missionaries received their instructions in the chapel of the Theological Seminary, Andover, on Sabbath evening last, Feb. 26th, viz. Rev. JUSTIN PERKINS and Mrs. Perkins; Rev. DAVID T. STODDARD, of Northampton, and Mrs. Stoddard; of Marblehead; Rev. EDWIN E. BLISS, of West Springfield, and Mrs. Bliss, of Portland Me.; Miss CATHERINE E. MYERS, of Whitehall, N. Y.; Miss FIDELIA FINE, of Shelburne; and Bishop MAR YOHANNAN, of Oromiah.

All were present, except Miss Myers. Mr. and Mrs. Bliss expect to proceed to Oromiah, and thence to the Koordish mountains, and join the branch of the mission under the care of Dr. Grant, and his associates. All the others expect to labor in the plain of Oromiah. The two unmarried ladies will reside in the families of the missionaries, and will take charge of female schools among the Nestorians. Messrs. Perkins and Stoddard were graduated at Amherst College and Andover Theological Seminary, and Mr. Stoddard at Yale College, and the Theological department of the same institution. It was an interesting spectacle to behold so goodly and select a company of highly educated young Christians on the eve of embarking on their sublime embassy to Persia. Among them is a relative of the sainted and never to be forgotten Pliny Fisk, and also one connected with the family of President Edwards, who, almost one hundred years ago, wrote "An Humble Attempt to promote explicit Agreement and visible Union of God's People, in extraordinary Prayer, for the Revival of Religion and the Advancement of Christ's Kingdom on Earth." The occasion was one of deep and joyful interest, on many accounts. Feelings of sadness hardly found a place in the bosom, so cheerful were the hearts of the missionaries in the prospect of leaving their native land. Much of the pain of separation is taken away, on account of the happy Providence, by which they go out under the experienced guidance of Mr. Perkins and the excellent bishop.

In the highest sense, "There Persia, glorious to behold." The instructions were delivered by Dr. Anderson, and were characterized by the thorough knowledge of the subject, sound judgment and comprehensive views, which have deservedly stamped the high value upon the lectures of 1841, which come from his pen. He addressed Mr. Yohannan at some length, and in a manner fitted to produce a salutary impression, and to guide him aright in his future co-operation with the mission. The principal topics embraced in the instructions were the proper methods of dealing with the Roman Catholics, who are intruding themselves on nearly all our missions; the great importance of the preaching of the gospel, over all the other modes of gaining access to the heathen; and the indispensable necessity of a high order of talent in the foreign missionary, especially of that kind which will enable him to preach the gospel with energy and eloquence. It is an erroneous idea, that those who are inefficient preachers in their native tongue, are qualified to present religious truth acceptably in a strange dialect.

Mr. Perkins also delivered an address, which was partly directed to his missionary associates, and partly to the students of the Seminary. It embraced a series of valuable counsels, drawn from his experience, on the importance in the missionary of careful attention to the bodily health, to the cultivation of the mind, and especially of the moral feelings. His remarks on the importance of eminent piety in the foreign missionary, arising from his total withdrawal from the thousand salutary influences of a Christian land, and his exposure to a moral atmosphere in which there is nothing but the elements of contagion and death, were very impressive. Equally opportune were his observations on the necessity of hope in him who labors among the heathen. No one, who is inclined to despondency from any cause, should engage in the foreign missionary enterprise. "Rejoicing in hope," must be his motto every day.

Some appropriate remarks were made in English by Mr. Yohannan, who also pronounced the benediction. He expressed, repeatedly, his fervent gratitude for the blessings which the American churches have been the means of bestowing on him and his people. Prayer was offered by Rev. Dr. Woods, who affectionately commended the missionaries to the great Head of the church. "A very crowded audience listened with unabated interest to the close of the protracted services. We may add, that interesting and appropriate sermons were preached in the chapel, in the forenoon by Mr. Perkins, and in the afternoon, by Mr. Bliss.

DEPARTURE OF MISSIONARIES.—All the Missionaries mentioned in the foregoing account of the meeting at Andover, took their departure from that city yesterday, in the bark Emma Isadora, for Smyrna, on their way to join the Nestorian mission. Religious services were held on board the vessel previous to her sailing, prayer being offered by Rev. Mr. Adams. May the prayers of the churches and the blessing of God go with them.

MISSIONS TO CHINA. The Directors of the London Missionary Society have promptly resolved to meet the additional obligations imposed upon them, in common with the Church of Christ throughout the world, by the providence of God in opening China to the efforts of Christian benevolence. For nearly forty years this society has faithfully and patiently prosecuted its operations for the introduction of the blessings of true religion into that benighted empire. Under its auspices, the indefatigable Dr. Morrison accomplished the great work of translating the Holy Scriptures into the language of the many millions of that idolatrous nation. The Chinese Dictionary, too, by which the future acquisition of that difficult language has been so greatly facilitated, is another result of Dr. Morrison's invaluable labors.

The Society has now a goodly band of missionaries in the field, well qualified to meet the present local call, to make known to the ignorant Chinese the riches of the love of Christ. But—as the Directors say, in a recent special appeal to the Christian public in Great Britain—they are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, ten or twelve additional missionaries for China, with a view of entering upon stations which the present limited number must leave unoccupied."

Already has the Society adopted measures for the removal of the Anglo-Chinese College from Malacca (distant about fifteen hundred miles from China), to the island of Hong-Kong. To that station, likewise, the printing-press and various missionary apparatus of the Society are to be transferred; and while a part of the missionaries are to be located on the island, the remainder are to proceed to such of the Chinese cities, opened for commerce by the treaty of peace, as may appear most eligible.

Do the American churches realize that this emphatic providential call from China is also to them? And shall not the hands of the American Board be speedily strengthened, that they may be efficient agents in blessing that great empire with the influences of the divine word and Spirit?

THE RIGHT OF PETITION. Since the Southern interest has prevailed in Congress in the application of the gag-law principle, we at the North have become very tenacious of the right of petition—so much so, that we can hardly tolerate anything that looks like a limitation of it. It is, however, like all other rights, subject to the laws of propriety and courtesy, and not therefore an unlimited right. The question came up in our Legislature on Monday, in consequence of the presentation of a petition of a very remarkable character, and not entitled, upon any principle, to serious consideration. It was a petition, presented as we understand by a Universalist minister, a member from Essex County, for the abolition of Capital Punishment—or, if such punishment be continued, for transferring the duty of hanging to such of the clergy as are the most zealous advocates of judicial murder. The petition will be found in our account of the proceedings of the Legislature. It is too obviously disrespectful both to the Legislature and to the clergy, against whom it seems to be especially aimed, to need any remarks. The names of the petitioners are so remarkable to this community. To those who are acquainted with the origin of such an unworthy step, it will be less a matter of surprise than pain. There was a disposition in the Legislature not to receive the petition; but a tender, and perhaps just, regard for the sacred right of petition, prevailed; and the petition was received, and then the petitioners had leave to withdraw. The right of petition is not sacred to those who can thus shamelessly abuse it.

SPIRIT OF HEBREW MUSIC AND SONG.—We would remind our readers that Mr. Hastings delivers his last lecture upon this subject this evening, at Amory Hall.

ILLINOIS COLLEGE.

We have received the Catalogue, for 1843, of this, which we are happy to call a growing institution. The faculty consists of four professors, besides the President, Edward Beecher, D.D. There are 67 students—54 in the college, and 12 in the preparatory department.—The present number of its alumni, is a list of which is appended to the Catalogue, is 43. The date of the first graduating class, is 1835. The year 1840 sent out the largest graduating class, 9 in number. The present Senior class numbers 23, and the Freshman class, 19. The estimated annual expense, at this college, exclusive of vacations, is \$25. Board from 50 cents to \$1.50 per week. It is proposed to establish a medical department at the earliest possible day. In reference to the present condition of the College, the Trustees say:—

"It is well known at home and abroad, that all the pecuniary interests of the College are suffering severely from both the past loss and present want of funds. Its trials and struggles in this respect, though of a recent date, have never been so severe as at present. On the other hand, its literary property, and its prospects of present and future usefulness, were never more bright and cheering than in this hour of pecuniary peril. Under these circumstances, its guardians and friends feel fully determined, to make every effort and every sacrifice, to sustain it through the storm, in full confidence that their friends and fellow citizens will most cheerfully appear, for the rescue of an enterprise so indispensable to the well being of present and coming generations, at the earliest possible hour."

SHOCKING BARBARITIES.

We have had accounts within a few days of several murderous transactions of a very shocking nature, showing the dreadful effects of human depravity and mental alienation and delusion.

We learn, verbally, that a Mr. Brown, of Exeter, N. H. who is known in this vicinity probably as an agent of an Insurance Company in Exeter, murdered his wife by cutting her throat, in a fit of mental alienation, caused by excitement on the subject of *Millirism*. Such is the current report, but we cannot, of course, vouch for its correctness.

The Salem Gazette states that on Sunday last a theatrical affair occurred in Marblehead. A Mr. Kimball and his wife, it seems, have not lived together for some time, on account of his alleged ill treatment of her. Kimball is a carpenter, residing last in Haverhill, and on Sunday afternoon called to see his wife at the house of her father, Mr. James Smith, in Marblehead. His language was very offensive, and Mr. Smith ordered him to get out of the house; upon which he drew a pistol, aiming it at his wife, and discharged a bullet into her body. The physicians consider her recovery doubtful. Kimball professes to have been instigated by jealousy to his murderous attempt. He has been arrested.

The Newark, N. J. Advertiser relates a most distressing case which occurred in that city last week. The wife of Mr. Leverich, who had exhibited symptoms of mental alienation for some days, put arsenic in a cup of coffee, and divided the fatal dose between her two little children and herself. The eldest child was a boy of 12 years, and the youngest an infant of 8 months. Both children and the mother died within a few hours. The Newark Advertiser says:—"It is said that her mind had been troubled some time on the subject of *Millirism*, though we do not learn that she said much on that subject during her last moments. It is believed, however, by her friends, that it had much influence on her mind, and had its effect in producing the fatal consequences here recorded."

TEMPERANCE IN NEW HAMPSHIRE.—A Mr. Fitzgibbon has recently been lecturing with very good success in several towns in New Hampshire. His lectures have been illustrated by the use of a still, which has produced quite an edifying effect in extracting alcohol from liquors which are not believed by all to be alcoholic. In Henniker, as the Concord Courier informs us, the still told some rather unpleasant tales about a Mr. Davis's rum; whereupon Mr. Davis was induced to give up the traffic, sign the pledge, and turn all his liquor into the river.

In Bradford, N. H. also, a dealer in liquor was brought to the same sense of duty; but, having some regard for the fishes, he threw his poison into the gutter.

PUBLIC DEBATES.—The debates at the Tabernacle in New York have attracted attention throughout the country. The Journal of Commerce and the Observer represent Mr. Cheever's argument in favor of capital punishment as having been exceedingly able and triumphantly successful over his opponent; and as having settled, apparently, the vexed question in the general estimation. The question of extending the right of suffrage to the colored population is now under discussion, two distinguished members of the bar being the debaters.

WESTERN RESERVE COLLEGE.—We have received the Catalogue of this institution for 1842-3. The number of students is 141, viz.: theological students, 20; undergraduates, 57; preparatory students, 64. Rev. Dr. George E. Peirce is president.

TEMPERANCE MEETINGS.—A series of temperance meetings was commenced on Tuesday evening of this week, at Faneuil Hall. Tomorrow evening is set apart for a Tea Party, for the benefit of the Washingtonians.

ANOTHER DISTINGUISHED MAN GONE.—PETER A. JAY, an eminent lawyer and citizen of New-York, died last week. He was the eldest son of the illustrious John Jay; was several years Recorder of the City of New-York, and had held other public civil trusts; and was also a member and officer of many charitable and literary institutions, Vice President of the American Bible Society, President of the N. Y. Historical Society, &c. He was an excellent man, and very highly esteemed both in public and private life.

NEW PUBLICATIONS.

Fifth Annual Address before the Mount Holyoke Female Seminary, in South Hadley, Mass. By Rev. Edward HITCHCOCK, LL.D. Professor in Amherst College.

This address, delivered in August last, is but recently published. It is not, as might have been expected of an address on such an occasion, confined to the subject of female education; neither has the author fallen into any beaten path.

The topic of the address is a novel one, and the discussion of it ingenious and of a strictly practical character. The *Waste of Mind* is the theme. There is, and always has been, an immense waste of mind, it is maintained, both in the neglect of communities and individuals to cultivate the mind at all, and in devoting the

powers of the mind to things useless and baneful. This position is illustrated in three aspects, historically, geographically and individually. In regard to the first, it is shown by a glance at Jew's Island, near Portland, and gypsum (plaster of Paris) obtained in some of the quarries of the State. Kennecunk granite will suffer by comparison even with the Quincy as the Portland Exchange may testify.—Thompson lime and marble are of excellent quality, though the latter has been but wrought.

But after all, the great wealth of Maine above ground. Our forests, now associated chiefly with ideas of speculation and ruin, of immense value. Probably no good timber land has ever been sold for more than was worth. The loss and ruin arose, either from fraud as to the quality, or from an inability on the part of the purchaser to meet payments and wait for the reimbursement which is sure ultimately to yield. Those who capital to pay their notes as they became due, and still retain their Eastern lands, consider it a better investment for their children than any six per cent stock. Neither pension nor repudiation can touch it. Yet for building and for fuel must be had as the world stands; and vast tracts covered with healthy pine trees, and traversed by streams easily be floated to tide water, must be wasted, and more money than has ever been paid for such in this State.

In speaking of our resources, I must omit the item of water power. It is not in these days of steam, water wheels, though less than formerly; and probably they will continue to turn, as long as "we run." And it is really impossible to define the limits which this branch of dynamics can reach in Maine, whenever population and capital, and a more enlightened system of State policy, shall call for the reserved and wasted power of our hundred streams and tide-water estuaries. There are as yet but few tide-mills in our State, but there is no end to the facilities for them. Scores of narrow straits with rocky banks near the debouchure of streams and creeks into the sea, afford opportunity for dams to be built. And tide varies from 14 to 40 feet will create both "head of fall" and a useful current.

And then the mill-sites on our rivers, numerous and excellent. Something is already done at Kennecunk on the Mousam, at Stonington on the river that runs at Scarboro, the Presumpscot, and at Lewiston and Brunswick on the Androscoggin, as well as at other places, principally in the lumber way however far apart. But all these factory valleys are capable of almost indefinite extension, with the facilities they enjoy for transportation, either by railroad or by navigable streams extending in some cases up to their dams, must eventually approach at least to size and importance of the Massachusetts and Rhode Island manufacturing towns.

At Lewiston Falls, of which I spoke in former letters, under the head of scenery, the water, and fall, and room for canal and buildings, fully equal, in the opinion of a distinguished engineer, to Lowell itself, the Manchester of America. There is now too little capital here, and too little encouragement given to foreign capitalists, to admit of any great extension of manufactures. Our wise legislators seem to have a special horror of all corporations, even for the promotion of the public wealth and internal improvement, and mind one of our classical lines.

All our railroad

